The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

Of Comets.—Might as well bid a long farewell to Halley's Comet. It has a long journey to travel before it returns, and though plunging through space at the rate of thousands of miles an hour it will be 75 years in traversing the circuit already marked out for it by the hand of Him who rules the world. Before it returns it must needs journey beyond the orbit of Neptune, a distance thirty times greater than that from the earth to the sun, or, roughly speaking, the inconceivable distance of three thousand million miles. How distances multiply and enlarge themselves as the heavenly bodies are contemplated! We are told that the tail of a comet varies from 42,000,000 (the shortest on record) to 300,000,000, (the longest on record). There is one comet that travels four hundred and six billion miles from the sun. And yet at that distance the sun has the power to hold it in place and allow it to do no harm!

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visiteth him?

Honoring the Good.—It was a long and hard struggle with General Booth to establish the Salvation Army and bring it to worthy prestige and recognition. But his great soul was undaunted and his courage never forsook him. General Booth, though laboring with and for, the lowly and the humble, the outcast and the degenerate, the abandoned and the hopeless, "the submerged tenth" of society and of the slums, labored with the wisdom and the zeal of a man of God, and today kings honor him and queens pay him high homage. He recently celebrated his eighty-first birthday, on which occasion Queen Alexandra of England sent him this message:

"Sandringham.—I wish you every happiness and blessing on your eighty-first birthday, and may God long preserve you to carry on your good and valuable work in His service.—Alexandra."

General Booth also received a cablegram from the Queen Dowager of Sweden, in which she thanks God for "the great work He has enabled you to do especially in Sweden."

This is recognition of a man who has proven himself worthy by service rendered to his fellow man. The Salvation Army has reached and helped a class that no other band of Christian workers attempted to reach, and it has been the source of salvation to many thousands. And General Booth is its founder and is yet its great guiding spirit.

Happiness.—This is commencement season and the great preachers and orators are saying beautiful and eloquent things. Many of these utterances are in the air, too theoretical and hypothetical to be of any practical service. But now and then a commencement speaker talks sense and tells actual and practical facts. Of such a character, and one of the very best we have read, is the reported address, the mere "butchery" of it, the reporter said, of Dr. William Lyon Phelps of Yale before the Phi Beta Kappa fraternity at the University of North Carolina last Saturday night. It seems that Dr. Phelps was not afraid to talk common sense, and in conversational style to the boys about seeking happiness in this fashion:

"The happiest man is the man who thinks the most interesting thoughts.

"Happiness, like virtue, is inward; does not depend upon external things. Some people's happiness is outward and is at the mercy of slander or wealth or health. If President Dwight is right, our happiness is not thus dependent, and we grow happier as we grow older. To say that the happiest time of life is in youth is an insult to our intelligence. I am not talking in the air but about a condition that is applicable to us all. We have got to die or grow older. The desire to die is exceptional. The dread of old age is abnormal. It is not only possible but it is normal to grow happier as we grow older.

"If the absence of responsibility makes happiness, then go to the cow—the American cow—for the European cow has to work. She rises betimes, does not have to be buttoned up at the back and does not have to bother with rats in her hair, but with a switch of the tail is ready for the day. As for the cow's beauty, Homer paid Juno his highest compliment when he called her 'ox-eyed Juno.'

"There are no religious doubts in a cow's eyes. She doesn't lie awake at night worrying about the dissolute life of her son and doesn't care a snap about the prospects of any political party. It is just as radical to want to be a cow as to lament the loss of youth. I am a great deal happier now than I ever was in youth, with all the joys of the Fourth of July and the firecrackers. I used to pity the poor old fellows who were out of it on the Fourth of July. But I am happier now than I ever was then."

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

—St. Augustine was taking a large and wholesome view when he said, "A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, a whole world for my parish."

—Glenn H. Curtiss, an aviator of note, made a trip successfully from Albany to New York, a distance of 150 miles, in two hours and 46 minutes, May 30. in his flying machine, winning a prize of $10,000 and a cup as trophy for the wonderful feat. Mr. Curtiss sailed sometimes at an altitude of 1000 feet above the earth's surface, sometimes not so high. His description of the trip and the sights seen along the way from the high air is thrilling indeed. In the description he says:

"I rose to at least 1000 feet, and before many minutes I seemed to forget the mechanical workings of the plane, so smoothly did it run, and began to feel as if I were soaring on wings of my own.

"No more magnificent scene could be imagined than that of the superb Hudson valley from a soaring aeroplane.

"It was delightful, swinging up there."

FROM THE FIELD.

Bethlehem.

The Memorial services at my churches this spring have been very interesting and I believe profitable to all who attended. The meeting at Bethlehem, Friday before the second Sunday in May, was largely attended, and the flowers were beautiful and abundantly brought out and laid on the graves of loved ones. Dr. Staley and Rev. Geo. H. McFaden were with us, and the addresses and remarks by Bro. Staley and Bro. McFaden were much enjoyed by all who heard them. I am glad that our cemeteries are being looked after and that our beloved dead are being cared for more and more as the years come and go.

Antioch.

The Memorial meetings at Antioch and Mt. Carmel were held Wednesday and Thursday before the 3rd Sunday. Rev. J. T. Kitchen and Rev. R. H. Peel were with us at both places and their addresses were much enjoyed. The flowers were in abundance and very beautiful indeed.

Cypress.

The Memorial meeting took place at Cypress Chapel on Saturday before the 4th Sunday in May. The cemetery had been cleaned up and the graves all rounded up nicely and the most of them were covered with flowers. The congregation was large and the flowers were in abundance. Mr. W. E. McClenny, one of Elon's graduates, was with us and delivered the memorial address which was very fine indeed and greatly enjoyed by all present.

H. H. B.

Our quarterly meeting will be held at Mt. Carmel Saturday before the first Sunday in June. We desire all of the members to be present on that occasion, as there will be important business to look after.

Our church and quarterly meeting will be at Bethlehem on Saturday before the second Sunday in June. We hope that all of the members who possibly can come will do so, as it will be an important meeting.

Saturday before the third Sunday in June will be our church and quarterly meeting at Antioch. We hope that all of the members will try to be present on that occasion, as it will be one of the most important meetings of the year. It will be the time to decide about having an all-day protracted meetings commencing the third Sunday in September.

Brethren, please come to your church meeting.

H. H. B.

Durham Letter.

We are still working away with some progress. Our Sunday school in increasing in numbers. Our Philathea and Baraca Classes also increasing in interest. Wednesday night prayer meetings are delightful. The faithful ones are always at their post of duty. We have a committee soliciting funds to liquidate the debt on our property. We are meeting with signal success..

We are now in the midst of a glorious revival. Those who are attending these services are receiving gracious experiences. Rev. L. I. Cox, from Elon College, preached for the first week. The pastor has been assisted this week by Rev. M. Constaler of the Methodist Church. A great many have retraced their steps as backsliders and renewed their vows to the Lord's cause. We have had, up to this writing, thirty-five conversions. We are to have a love feast service on Sunday. The Savior has been with us in great saving power. We do not know when these services will close. We have large and attentive congregations. Pray for us, brethren, that we may continue to grow. Our growth is gradual, but sure. The work is in very good condition. Best wishes to all in the Master's service.

A. P. Barbee.

Portsmouth Letter.

250 SHARES OF $10 EACH FOR THE COMPLETION OF NEW CHURCH.

Mrs. J. L. Barksdale ½ share	$ 5.00
E. J. Brickhouse ½ share	5.00
C. D. West 1 share	10.00
M. W. Hollowell 1 share	5.00
Rev. J. L. Foster 1 share	10.00
J. W. Powell ½ share	4.50
Horace Savage	1.00
Portsmouth S. S. & Church 100 shares	88.75
Mrs. Sue Clark Barrett 1 share	10.00
J. H. Barrett 1 share	10.00
Mrs. C. R. Fulgham ½ share	5.00
W. M. Smith ½ share	5.00
Dr. J. P. Barrett 1 share	10.00
Mrs. M. J. Lee 1 share	10.00
Col. J. E. West 5 shares	50.00
B. L. Nichols 1 share	
Rev. H. H. Butler 1 share	10.00
Mrs. Thomas Saunders	1.00
Hersey Woodard 1 share	10.00
T. E. Brickhouse ½ share	5.00
T. W. Butt 1 share	
F. L. Portlock 1 share	
Rev. N. G. Newman ½ share	5.00
W. Thomas Smith ½ share	5.00
J. B. Harrell 1 share	10.00
Rev. J. O. Cox ½ share	5.00
L. M. Clymer 1 share	
Mrs. L. M. Clymer 1 share	
Prof. W. P. Lawrence 1 share	
Rev. C. H. Rowland 1 share	
Rev. M. L. Bryant 1 share	10.00
Dr. J. O. Atkinson 1 share	
J. J. Hall 2 shares	8.00
C. E. Hanbury 1 share	10.00
Dr. J. W. Manning 1 share	10.00
Capt T. R. Gaskins 1 share	10.00
Berea (Norfolk) S. S.	7.67
G. W. Nurney 2½ shares	
Lyman Brothers 1 share shares	70.20
Rev. M. L. Bryant 1 share	10.00
Mrs. Kate Ives 1 share	10.00
Elkanah Harrell ½ share	5.00
Rev. M. B. Barrett Window	45.76
J. M. Darden ½ share	5.00
C. E. Byrd ½ share	5.00
Mrs. W. S. Johnson 1 share	10.00
I. A. Luke 2½ shares	25.00
Col. A. Savage 2½ shares	25.00
I. W. Norfleet	1.00

We are reporting seven more shares this week which gives us a total of 115 shares that have been taken. There are still 95 shares to be provided for and we earnestly entreat the brethren to come to our assistance at once. Be sure to send in your share before Sunday, June 5th.

An excellent program is being arranged for the opening, June 5th. All the speakers are engaged except for the morning service. Rev. W. W. Staley, D. D., of Suofflk, Va., will preach the afternoon sermon, and Rev. N. G. Newman, of Holland, Va., will preach the evening sermon. The musical part of the program is being arranged by Prof. J. W. Cooper of this city and promises to be one of the best. A full orchestra will be present to aid in rendering the musical part of the program.

We extend to our people at large a cordial invitation to visit Portsmouth and have a part in the opening of the new church. We trust it may be a day of blessing and inspiration. Let every one pray that heaven's blessings may rest upon us and that God may mightily strengthen us for the work that is before us as we go into our new church.

The revival which has been in progress for the past three weeks has been a decided success. We have had to date about 26 professions and a number of additions to the church, with others to follow.

Remember, we need your donation to the church before June 5th.

J. W. Harrell, Pastor.

Damascus.

May 15th was a day long to be remembered at Damascus. Friends and relatives who had not seen each other for a long time met and rejoiced on the same old religious camping ground where they met with their fathers and grand fathers, mothers and grand mothers, in

the bygone years. The house was too small by half.

Tho occasion was memorial day and a reunion of the old soldiers. From early hours until near noon, the people came in crowds. Not less than five counties were represented. The music was first class, the memorial address by Prof. Noble, of the University of N. C. was on a new line and equal to the best; the address of Maj. W. A. Guthrie to the old soldiers was well thought out and well said, the appearance of the children in their nice spring garments with their arms full of flowers for graves of the dead, was inspiring. But nothing was enjoyed more than the dinner which was of the best kind and enough for two such companies. With all this great crowd and the long exercises, I saw nothing unbecoming the Sabbath day.

W. G. Clements.

Columbus, Ga., Letter.

Last Saturday was a good day with the Girard church and Sunday school. Since the epidemic of measles and other diseases has subsided our Sunday school attendance is increasing and we hope to see it restored to normal conditions within the next few weeks. The morning service the past Sabbath was a sermon for the children. This was a delightful hour to us. It is our purpose in the future to preach to the children more than heretofore we have done. After sermon Sunday evening the Lord's Supper was observed. This was also a most enjoyable hour.

Again North Highlands has suffered a very heavy loss. The most estimable family of Bro. J. J. Rush has moved from our midst to make their future home in Manchester, Ga. Bro. Rush was Supt. of the S. S. and church secretary and he has six children, all of whom were members of the S. S. Deacon W. T. Beggs becomes Supt. of the school and Bro. P. L. Duke secretary of the church. While these places will be filled with efficiency that doesn't mean that the loss sustained in Bro. Rush's removal will be repaired. That can't be done. We have other men in the church just as good as Bro. Rush, but none better. When men of his caliber move out the church suffers an inestimable loss. But such is the history of churches and communities. In the face of the many losses by removals, we are striving not to let the work go down.

Rev. H. W. Elder is holding revival services at Waverly Terrace this week. He expected Rev. C. M. Dollar, of Wedowee, Ala., to assist in the services, but he failed to come, so Bro. Elder has no ministerial help. The meetings are being well attended and the interest is good so far.

G. O. Lankford.

May 25, 1910.

Madrid, Iowa, Letter.

Not for fear of forgetting, but because of a pleasant memory, we make mention of our services here the second Sunday in May. The attendance was larger than usual and the interest was good. It was "Mother's Day" and a good day it was for us in many ways. One hundred and twenty-five white carnations had been ordered, that every mother, especially, who might be present at the meeting, might be presented with one. Many others wore one in memory of their mother. The music was uplifting, and was rendered, for the most part, by the Young Ladies' Guild of the Sunday school. The songs, most of them, were those which mother heard when she was a girl and were sung without an instrument. A paper was read by Mrs. Geo. E. Hutton, our efficient primary teacher in the Sunday school on the origin of mother's day, and giving a loving tribute to mother, after which the pastor gave a message on the subject: A Mother's Counsel. It seemed to be the general feeling that it is good to have such meetings. And we are sure that this day will be more largely observed because it seems to need only a reminder, as gentle and as loving as the influence of a mother's memory, to bring men and women to realize the fitting propriety and genuine pleasure in reviving the memories associated with the childhood home and to call forth from them an appreciation of the power for good of the mother's influence.

On the evening of the tenth of May a missionary program was rendered in the church by the Ladies' Home and Foreign Mission Society. The Society has been holding what they term a "quarterly tea" at which time light refreshments are served and each one served is expected to pay at least ten cents. This time it was announced that the refreshments would be served free and that an offering would be taken for missions. The amount realized was larger than usual and some of us felt better because of the change in method.

The graduating exercises of the Madrid High School take place next Friday evening, May 27. The baccalaureate sermon was preached last Sunday evening, in the Swedish Lutheran church, by the pastor of the Swedish Mission church. The other churches in town dismissed their evening service and attended the baccalaureate sermon. There are six graduates, all of them young ladies. A young lady is running for the office of County Superintendent of public schools in this county. I have been asked to support her nomination and I am inclined to think I shall do so. If she is as well qualified for the position as the man who seeks it why should she not have it? I don't want to throw anything in the way of "woman's rights" while at the same time I would like to be excused from discussing the question of woman suffrage at this time.

W. D. Harward.

The Moody Bible Institute of Chicago is seeking to meet the demands of the different denominations for workers among the foreign-speaking peoples of our large cities. Its students now embrace 20 nationalities, and men and women can be sent out qualified to conduct gospel meetings in sixteen languages. As a matter of fact work is now being done by these students constantly among Yiddish, Swedish, Danish-Norwegian, Italian, and other foreign-speaking peoples in Chicago and its environs. In addition to this The Bible Institute Colportage Association, besides being a channel for the distribution of the Bible in foreign languages, publishes its own evangelical literature in several tongues. One of D. L. Moody's books is now published in six different languages. The interdenominational character of this work is kept to the front by a faculty composed of men and women trained in the Episcopal, Congregational, Baptist, Presbyterian, United Pretsbyterian, Methodist, and Lutheran communions.

Students of both sexes are welcomed here from all over the country, and churches and institutions in need of helpers are constantly applying for their aid.

ONE LIFE.

One life to be lived, and only one,
  And not what we gather but what we give
  Is the measure to God of the life we live
And of work that is bravely done.
One life to be lived; for the life unseen
  Is but the fulfillment of life we see
  When we rise beyond what we strove to be,
To reach what we might have been.
One life to be lived, and out of the past
  We gather our hope for the future strife;
  For today holds the germ of to-morrow's life,
And God keepeth his best till last.

—The Westminster.

NOTES AND PERSONALS.

—Rev. J. W. Harrell and his good people have our best wishes for a great day next Sunday. The initial services in the new and handsome Portsmouth Church are to be held.

—Will you write it Dr. W. C. Wicker, Elon College, N. C. Palmer College, "in recognition of his literary work at Elon College, takes pleasure in conferring the degree of Doctor of Literature" upon our worthy friend, whereupon we commend Palmer College and congratulate Doctor Wicker.

—Owing to the death of his half-brother, Duncan McRae Cook, whose funeral he attended, Dr. W. W. Staley did not occupy his pulpit at Suffolk last Sunday, Rev. I. W. Johnson supplying for him. Rev. N. G. Newman was to take Dr. Staley's place in dedicating the Hobson Church, Sunday afternoon.

—The latest report from Dr. Moffitt, still at a Greensboro hospital, is that he continues to improve slowly. It will be gratifying to Sun readers to know that he was able to sign the eleven diplomas of the present graduating class, the first and only official business he has attempted since his illness began.

—If you have had a mind to help Rev. J. W. Harrell, in his great work of church building at Portsmouth, Va., send him the check now. The opening service is next Sunday, June 5, and Bro. Harrell needs the all available financial aid. Some times—and this is one of them—a dollar, as well as a stitch, in time saves nine. Bro. Harrell's call is urgent and his cause is most worthy.

—Hearty congratulations to Rev. I. W. Johnson, pastor, and the loyal band that has stood by him so nobly in bringing to completion the new church building at Hobson, near Chuckatuck, Va. The building has cost about $1,500, there are thirty-one members, and the dedication was last Sunday at 3 p. m., Rev. W. W. Staley, D.D., of Suffolk, preaching the dedicatory sermon. Bro. Johnson has rendered faithful and efficient service and here is hoping that the Hobson Christian Church will grow into one of usefulness, influence, and power.

—Duty called us from Elon last Sunday where the baccalaureate sermon was delivered by Dr. A. W. Lightbourne of Dover, but a great audience greeted the speaker whose eloquent utterances must have been spiritually uplifting and edifying indeed. Dr. Lightbourne simply captured the Elon College people and made a profound impression here. The weight and worth of such a sermon, as is reported from him, can only be measured by eternity. It was a wonderful gospel message that will not be forgotten. The College community are determined, if God wills, to have him and hear him again.

—Elon College is the Mecca at whose shrine many of our good people are foregathered this week. Among the ministers coming in Monday evening we were glad to greet Revs. J. D. Wicker, Sanford, W. G. Clements, Morrisville, W. W. Staley, D. D., Suffolk, I. W. Johnson, Suffolk, C. E. Newman, Henderson, W. T. Walters (who is accompanied by his bride) Winchester, M. L. Bryant, Berkley, L. F. Johnson, Raleigh, and possibly others. Of the College Trustees, besides some of the ministers named, were Col. J. E. West, Suffolk, W. J. Lee, Nansemond Co., Va., A. T. Holland, Suffolk, D. S. Farmer, News Ferry, J. Beale Johnson, Cardenas. There is promise of a great Commencement occasion with many visitors and interested friends present.

—Rev. S. H. Way, of Randolph Co., one of the oldest members of the Western North Carolina Christian Conference, died at his home Saturday, May 21st, and was buried in Pleasant Hill M. E. Church cemetery near his home.

—Dr. T. N. Ivey left the Raleigh Christian Advocate last Monday for Nashville, Tenn., where he assumes editorial control of the Advocate there, the general organ of the M. E. Church, South, to which position Dr. Ivey was elected by the General Conference at Asheville recently. Dr. Ivey is a consecrated man, an energetic worker, a ready writer, an able editor. Here is wishing him all success in his new field of labor.

ELON COLLEGE NOTES.

—These notes are written in the midst of the Commencement program. Saturday evening at 8 o'clock, the Senior Class held their Class-day exercises in the auditorium in the presence of a large and appreciative audience. The officers of the class are Mr. Leon E. Smith, President, La Grange, Georgia; Mr. C. C. Fonivlle, Vice President, Burlington, North Carolina; and Miss Macie Virginia Farmer, Sec.-Treas., News Ferry, Va.

At the close of a highly entertaining program, the Class, through their president, presented the College with a handsome drugget and rugs for the rostrum, which gift was accepted in an appropriate speech by Professor W. A. Harper, acting Dean of the faculty.

—The baccalaureate sermon Sunday at 11:30 by Rev. A. W. Lightbourne, Ph.D., pastor of the People's Christian Church, Dover, Delaware, was a profound, and an in inspiring discourse based upon the text found in Job, "Teach me the things I cannot see." Dr. Lightbourne had a magnificent audience whose attention was riveted upon this masterful gospel preacher throughout his discourse. There was a sympathetic stillness in the audience that proves stronger than any words of description the wrapped attention of his hearers.

Dr. Lightbourne is of short, stout build, with an intellectual, spiritual face, long hair curling at the end, open sympathetic countenance, dark eyes that kindle with a blaze of divine fire when visions of great intellectual beauty and spiritual inbreathing are about to speed the gifted, versatile tongue away on enrapturing flights of oratory. It is expected that he will visit the College again sometime next session, and deliver a course of lectures.

—The Catalogue number of the Bulletin has been issued and shows the enrollment during the past year to have been 196 students. Any person desiring a copy may secure one by writing to the President, Dr. E. L. Moffitt, Elon College, N. C.

—There are many visitors already here and many others will arrive this (Monday) evening and tomorrow.

—The Board of Trustees will meet in annual session this evening at 8 o'clock. An account of their proceedings and of the other commencement exercises yet to be given will appear next week.

—Dr. Atkinson was called away Saturday night to conduct the funeral Sunday of Mr. Duncan Cook, of Halifax Co., Va., at Pleasant Grove, Virginia, near News Ferry. Mr. Cook was a half-brother of Rev. Dr. W. W. Staley of Suffolk, Virginia. Mr. Cook had been in feeble health several months, but his death came as a great shock to a wide circle of friends. His widow was, before her marriage, Miss Minnie Farmer, of the prominent Farmer family of Halifax County, Virginia.

—Professor W. C. Wicker, A. M., has just been notified that Palmer College, Le Grand, Iowa, conferred upon him the honorary degree of Doctor of Literature a year ago. The delay in notifying him of the honor was due to the fact that the President of the College understood that the Board of Trustees had sent Professor Wicker notice, and the Board understood that President Kerr had done so.

W. P. Lawrence.

—"A victim of religious belief" is the coroner's verdict on the death of a boy in Connecticut, whose parents, Christian Scientists, refused to call a physician, though their son was suffering from scarlet fever. The State law gives no basis for a criminal prosecution.

NORFOLK LETTER.

I say so much recently about "big days" for the churches and Sunday schools in this section, I feel that I must offer an apology for doing so. But we just have so much that is of special interest that I feel like I must mention it—such facts as, for instance, that the Third Church Sunday school again broke all records yesterday by having present 99. We had set, as an aim, 100 by June 1st.

The special meetings were interfered with last week by the pastor, Bro. Keys, being sick and not able to be present a few nights, and very heavy rains about time for services a few nights. However, congregations have been good and some interest manifested. They will continue through this week.

Mrs. Hanson is convalescing now, but not able to come this week, so they will not be here by the first Sunday as originally planned, but expect now to be here the second Sunday.

The Memorial Temple had a "big day" yesterday in that they made a special effort to raise the amount necessary to free the parsonage of debt. $2500 was necessary to do this. $1300 was raised in cash and about $700 in subscriptions to be paid within the next twelve months, with good prospects of the remaining $500 being pledged within the next few days. In fact, $350 of that is already raised, conditioned on the raising of the other $150. So it looks as if the parsonage is soon to be entirely free of debt. Don't you call that a "big day"?

Portsmouth's "big day" is coming next Sunday. That is the day that they are to have the formal opening of their new church. They have been using the Sunday school room for some weeks, but will go into the main auditorium next Sunday. It is expected that Rev. H. E. Rountree, of Waverly, will preach in the morning at 11 o'clock, Rev. W. W. Staley, D. D., of Suffolk, in the afternoon, and Rev. N. G. Newman of Holland at night. Special music is being arranged for, including a special choir and orchestra, with a special quartette from the Suffolk choir. They have really a beautiful church, and they have worked heroically. They are indeed to be congratulated.

J. W. Manning.

THE WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

The National Reform Association with headquarters in Pittsburg, Pa., is projecting a World's Conference on the Bible Principles of Civil Government to be held in Pittsburg, Pa., November 16-20, 1910. At this Conference it is proposed to have read authentic reports of the respective attitudes of the sixty different nations of the world toward the Christian religion and also toward the prevailing religion or religions in each country. Missionaries from all lands will be present. The great problems of all countries, such as the weekly rest day, capital and labor, public education in its relation to morality and religion, laws relating to the family, war and how to abolish it, vice and crime and the means of their suppression, and of political corruption, will be discussed by the speakers from this and other countries. The fundamental principles of government in their relation to Christianity will also be the subject of discussion and especially the place and power of the Christian religion in our American national life. Among the speakers in America are Hon. W. J. Bryan, Ex. Governor Hanly of Indiana, Commissioner McFarlane of Washington, D. C., the Rev. Dr. Francis E. Clark of Boston, John R. Mott and Robert E. Speer of New York, Drs. Stevenson and Brumbaugh, of Philadelphia, Governor Stuart of Pennsylvania, Drs. Wylie and McCrory and Wishart of Pittsburg, Dr. Scovel of Wooster University, O., and Dr. Parsons of Portland, Oregon.

Delegates will be present from all lands, especially long-resident missionaries in foreign countries. Many delegates have already ben appointed in this country. Congregations, Missionary Associations, Men's Brotherhoods, Christian Endeavor and other young people's societies, Ministerial Associations, Church Conferences, Presbyteries, Synods, General Assemblies, Mission Boards, Sabbath, W. C. T. U., and other reform organizations are entitled and requested to appoint delegates. For full particulars write the National Reform Association, 603 Publication Building, Pittsburg, Pa.

STANDING COMMITTEES OF THE WESTERN NORTH CAROLINA YOUNG PEOPLE'S CONVENTION—A WORD.

Executive Committee.—J. F. Morgan, R. F. Williamson, Joe Stout.

Teacher Training.—R. L. Williamson, T. A. Moffitt, W. D. Curtis.

Primary Work.—Mrs. T. A. Moffitt, T. J. Green, L. E. Brady.

Sunday Schools.—P. H. Fleming, L. I. Cox, W. C. Keith.

Christian Endeavor.—L. I. Cox, Hiram Freeman, F. M. Wright.

Home Department.—S. D. Scott, Oscar Brown, B. B. Martin.

Organized Class-work.—F. M. Wright, Isaac Foust, Joe Stout.

Music.—R. L. Wililamson, Miss Emma Andrews, Mrs. Lester Phillips.

Home Missions.—Miss Affie Griffin, Miss Bessie McPherson, L. E. Brady.

It is earnestly hoped that all members of these committees wil be present at tht next session of the Convention which meets with the church at Parks Cross Roads, July 29, 30, and 31, 1910.

At our last Convention Rev. E. L. Stack was our Secretary. He being very busy the weeks following the Convention, neglected to have our minutes printed. I wrote him for the proceedings, as they were recorded during the Convention, that I might at least get the standing committees, hut I was informed by his reply that in moving he had lost a hox that contained all the proceedings of our last Convention. I had a letter from him not long since, stating that the hox had not been found. Therefore we have to make a new start. I have appointed as many of the old committees as I could from memory, and I hope that no one will he displeased with what I have done. It is the hest I could do under the circumstances.

So I sincerely hope that the members of these committees will join with me in trying to make the Convention a success. I also want to ask all Sunday school superintendents, presidents of C. E. Societies, presidents of Organized Classes, and leaders of any other religious organizations in the Western N. C. Christian Conference, to please have delegates elected to represent their organizations in this Convention of Young People. Every organization should have at least one delegate, and one additional delegate for every twenty-five members.

Come, friends, and let us make this convention the greatest success possible. We can make it a great convention if we will. We can make it a great convention, and by the help of God we will.

I am yours for a good convention,

J. F. Morgan.

—The largest Christian assemblage ever gathered in Japan was on April 3rd, when twelve thousand children from the city Sunday schools of Tokyo came together in the mammoth wrestling amphitheatre for a rally. "Coronation" was the opening hymn. Addresses were made hy a member of parliament, a professed Christian, and by several other native Christians of note. It was a notable Christian gathering in a pagan country, if indeed Japan is longer to be called pagan.

"We tell Thee of our care,
Of the sore burden pressing day by day,
And in the light and pity of Thy face,
The hurden melts away."

A HOME MISSION LAYMEN'S MOVEMENT.

An Address Before the Southern Christian Convention at Suffolk, Va., April 28, 1910. By Col J. E. West.

The laymen's movement for Foreign Missions marks a new era in the history of the Church and leads us to believe that within a few years the Gospel will be preached to all nations so as to evangelize the whole world in this generation. For the first time in the history of Christianity, a small percentage of laymen have caught a clearer vision of the Lord Jesus Christ and His Mission into the world and have made Foreign Missions an important study with the busy laymen as well as with the women and the pulpit.

While not my purpose to discuss this movement, as Chairman of the Home Mission Board of this Convention, I deem this a most opportune time to discuss with our laymen Home Mission work and see if we are doing our full duty along this line. Personally, I like the word Mission without either Home or Foreign, but for practicable purposes, it is necessary to divide the work and hence a division of Boards and committees and also a division of gifts.

In the discussion of the subject assigned to me, I shall speak from a general standpoint rather than a denominational one, as no denomination alone can evangelize America. Whatever may have been the cause or causes, the Christians, South, and even in the United States, have increased in membership but little during the last half century. If there is one Church above all others that should stand for Missions, it is the Christian Church; and if you do not believe in Missions, both Home and Foreign, you have a misconception of the mission into the world of the Christ whose name you wear to the exclusion of all sectarian or party names, and it is time to pray God for the Holy Spirit to teach you his truth on this subject, and guide you in the discharge of your duty to the unsaved, whether located in your family, in your city, or county, in your State, in your nation, or across the seas. I shall not attempt to fire your denominational zeal except as a means to the gerat end of the Church. You should do your part toward the evangelization of America, and should grasp the problems that confront us as a denomination because you have chosen the Christian Church as the body of believers in which you will do your church work and thereby glorify your Master.

The present century will mark a decline of denominationalism and sectism in the old sense and will witness a closer brotherhood in thought and purposes of all evangelical forces. If from no other cause, this will come as a reflex action from the great laymen's Foreign Mission movement. Protestantism in America has failed to grasp the one great purpose of the Church and all its various branches and organizations, and has probably spent too much time in grappling with questions of local and denominational interest.

There was a time when denominational schools and State Colleges and Universities regarded each other as unfriendly competitors, but when they got a true conception of the ignorance of the masses and the benefits of an educated citizenship, and realized, that if all of them worked harmoniously and were multiplied by ten only a few citizens would get more than an elementary education, they decided on a more hearty cooperation and unification of all educational interests until there is an educational wave sweeping not only over Virginia, but the whole South. So I believe the various branches of Protestantism, working in their respective spheres, will have to catch the spirit of the times and cooperate more closely and plan in a more business-like way for the evangelization of America and to meet the many problems that confront the nation.

Home Mission work in America has just begun. The problems are many and complex. Out of 88 millions of people, only 20 millions hold membership in some evangelical church. One of the great problems is our duty to the immigrant. A large percent. of our population is foreign born or of foreign instinct and inclinations. We must assimilate these foreigners to our own ideas; we must make them not only Americans, but also Christians. If as a nation we stand for Christ and the Christian institutions according to the Divine standard, these immigrants will fall in love with the religion we profess, but as long as Christian America stands for war instead of peace, for the saloon, for Sabbath desecration, for low standards of honesty in high places, for wealth instead of character, for the settlement of moral questions by financial standards rather than the yard stick of right, for strikes to settle disputes between capital and labor instead of arbitration, for unnecessary burdens on the poor and helpless, and tax dodging by the rich, for unnecessary divorce and the disruption of family relations, it is a hard task to mak true citizens, much less Christians, of our immigrants. We must not only give them the best government under which to live, but we must exemplify the best Christianity. Again the problem is a hard one, because many of them cannot speak the English language, and the most of them have thought, feelings, and traditions whch have no place in the "Home of the brave and the land of the free."

But on the bright side of this problem we have the assurance that many o these immigrants return to the hom land, and that if we send them back Christians, they will do Foreign Mission work, and only eternity can tell the value of your work in the evangelization of the world. Therefore, proper Home Mission work means also foreign work.

This will not permit me to discuss the problem of frontier missions and mission work in the rural districts, especially mountainous sections. The great West opens up a large field for all churches, and, especially, our denomination. Mormonism must be overthrown, but this can only be done by a united Protestantism coupled with a faith to vote as they pray.

Another great problem is Home Mission work in our cities. The Protestant Evangelical Church members in the larger cities of America in proportion to the population is as follows: Boston, 1 to 11; New York, 1to 13; Buffalo, 1 to 14; Cleveland, 1 to 14; Chicago, 1 to 15; Denver, 1 to 18; San Francisco, 1 to 38. It is estimated that in 1940 over half of the population of the United States will live in our cities, and this being true, any plan of Mission work that does not take into consiedration the conditions in the cities will be a failure.

To enumerate some of the disadvantages of city work, I would mention a large part of the population being foreign born, distressing poverty, concentration of vice and crime, the aggressiveness of heathenism, and the graft and corruption of city governments.

While not intending to discuss at this time a later division of my subject, permit me to say that Christianity, in my opinion, will never reach the cities until it reaches the government of the cities. Foreign missionaries could not accomplish anything in Japan until they got the ear of the government, and while our city governments do not prohibit the progress of Christianity, they are the greatest drawbacks to the evangelization of our cities and to a higher standard of civic righteousness; and if we haven't the judgment and forethought to grasp this truth, we are not ready to avail ourselves of the strategic opportunity in the city for reaching men of every race and condition with the Gospel of the Lord Jesus Christ.

A few weeks ago, all the ministers of Cincinatti decided to pray for the conversion of George B. Cox, the absolute political boss and dictator of that city and Hamilton County, realizing that if he was converted, political corruption to

a large extent would be rooted out, and that Cincinatti would have, a least, a moral government and a better grade of citizenship.

The Bishop, of Pittsburg Diocese, called for special prayer for the graft in Pittsburg, and that her citizens might live on a higher plane of citizenship and stand for civic righteousness. These noble men of God are simply locking the stable after the horse is stolen.

Philadelphia's municipal corruption would be deeper and blacker than Pittsburg's, if properly exposed. New York is first rotten and then reform, and Chicago is not much better. San Francisco is in a class by itself. I cannot definitely say why only one person in every 38 in San Francisco belongs to some Protestant Evangelical Church, but from an investigation, personal and otherwise, I can tell you something of conditions and let you draw your own conclusions. California was discovered and populated largely on account of the "Gold Fever," and in the building of that great Western City, money was naturally emphasized more than character. Being filled with Japs and Chinese makes the situation more complex. As to Sunday, it is wide open, groceries, saloons and theatres doing a most flourishing business, and the people largely given over to some form of amusement. The Social evil is unrestricted and the horrors of Chinatown before the great conflagration are too immoral to be related here. The graft of public officials and municipal corruption has never been parallelled in America, and it had at the time of the great conflagration the lowest standard of citizenship. Although the ministers had preached the Gospel, as they saw it, and the great deserts of the West had bloomed and blossomed as a rose under the western march of our Christian civilization, and the mountains in the distance told of the sublime power of an Almighty God, it took an earthquake and the greatest fire in the world's history to make the most of her citizens attend church and properly observe the Sabbath. When the people in their distress turned their thoughts to God and higher things, un-Christian though they were, in a large part, they could see the evil effects of the saloon and rose up as one man and demanded of that corrupt government that these saloons should be closed for months, which was done, and stamped them as a menace to society, and a hindrance to the restoration of the peace, happiness and business of her people.

Having discussed some of the needs and opportunities for Home Mission work, and having enumerated some of the difficulties to be overcome, we come to the remedy, and that remedy is a Laymen's movement.

Whether organic union of Protestanism will ever be consummated, I am unable to tell you, but we must have a closer union of Christian forces and a oneness of purpose, and a heartier cooperation or federation. If the clergy will not stand for this, the Laymen, realizing the great work before us, must lead in this movement and let the clergy follow.

When the Episcopal Church adopted the "open pulpit," the middle wall of partition between Protestants was broken down, and a great blow was struck for Church Union, whether organic or co-operative.

Since the first draft of this paper was made, at the suggestion of the Committee on Church Union of the Episcopal Church in Virginia, of which Bishop Gibson is Chairman, there was held in Richmond a meeting of representative ministers of various denominations in that city, and a call was signed by Episcopalians, Methodists, Baptists, Presbyterians, Disciples, and perhaps others, asking the different Protestant Churches in this State to elect from their proper bodies three ministers and three laymen to hold a conference or convention leading to a closer union of all Evangelical Churches in the Old Dominion, and these delegates to report back to their various church bodies for approval the action of the convention.

As Virginia was the brthplace of civil and religious liberty, and as it took the most important part in the formation of this Union, and has furnished more states and statesmen than any other State, may we not indulge the hope that in this call to serve the King of kings, and do battle for His cause, Virginia shall go to this conference with a singleness of purpose to have a closer and sweeter fellowship and union of evangelical forces, to attack the stronghold of Satan and build up the Kingdom of God. And if our fathers were willing to forsake home and wife and children and property in order to follow the matchless Lee into the jaws of death for what they believed to be right, cannot we for the sake of the Cause of our Redeemer and Savior minimize non-essentials in order that Protestantism in Virgina may become more united to fight Sin and Satan, and set an example that will be followed by every State and territory in this Union? In such a movement, I believe the Christian Church will heartily join.

The Laymen's Movement must be evangelical. Every Christian must be a Missionary. It was so in the days of Christ and should be so now. The ministers cannot evangelize America and solve the mighty problems that confront us, but need the assistance of a consecrated laity. Union Revivals bring the best results and will be the Revivals of the future, but there can be no big Revival without the interest and enthusiasm of the Laity. In all our church work, we must not lose sight of the fact that the great purpose of the church is to save men.

If we are to grow more rapidly, and this applies to all churches, we must enlist the support of the Laymen to the fullest extent. Their names on our church rolls and the good will of their hearts will not suffice, but we must have the Laymen's prayers, the Laymen's gifts, and the Laymen's lives. Results have taken the place of professions in the business and professional world, and the unbeliever is not attracted to Christ by what you believe but by how you live. To properly solve the problems that confront us as laymen, we must recognize that membership in the Church is voluntary, that in joining the Church we are followers of the King of kings, and as we would consider the deserter and disloyal citizen an enemy to our Government in times of war, so we must consider the drone and half-hearted Christian a drawback in the army of the Lord. Don't consider it a sacrifice to do your duty to the Church or render just dues to God. The men who will do the most work in the Kingdom of God are those who find joy in the service. I wouldn't give the snap of my finger for a Sunday school teacher who considers teaching a class self-sacrifice, but give me the teacher who finds joy in the task. Let our Laymen catch this spirit as to their religious work and the Pastors will be kept busy finding work for all to do.

Lord Nelson said to his army at the battle of Trafalga, "England expects every man to do his duty." So I say with greater emphasis, God expects every child of the King to do his duty, and obey His commands.

We must tear down false standards and set up new ideals. There is nothing in the Bible to indicate that it is more the duty of a woman to be a Christian and be active in church service than it is a man's duty. I desire to emphasize that the Bible does not teach one standard of living and thought for womanhood and another for manhod. And when the laymen of America get the proper view of this fundamental truth of God's Word, it will mark a revolution in the domestic, social, political, and church life of America, and will make it easy to attack the strongholds of Satan and bring men to Christ. Work in the Master's vineyard demands our best talents and

(Continued on page 11.)

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE SON OF GOD.

Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God.—Matt. 14: 33. (Golden Text for Sunday, June 5th.)

Who can comprehend the vastness, the majesty, and the might of the Man Christ Jesus, the Son of God? There is that about Him which breathes of the eternal years. Everything seems, and is, subordinate to Him. The mountains lay their solitude at His feet; the angry seas are servile to His will; the wild winds become calm at His footfall; the elements grow placid at His approach. No wonder men say, Of a truth this is the Son of God. Angels had said as much, and all Nature—in land and sea and sky—avowed the same.

Out of the depths of danger and distress come the surest and sanest word of worship. It not infrequently takes danger to cause the heart to give acclaim. Those in the ship worshiped Him, and acclaimed Him the Son of God. He had rescued them from sore distress. Men can jest and speculate and doubt as long as safety is secured and danger is nowhere apparent. But let distress come: let trouble multiply itself and manifest its presence and power. Then the heart cries out for a Savior. Jesus is the source of security to the troubled soul. "Out of my distresses I cried unto the Lord and He heard my voice." So the Psalmist sang; so many since the Psalmist's day have found and declared.

And this is the very reason we do know that this man Jesus Christ is of a truth the Son of God. He is mightier than all the forces of earth, and has power to save men out of their distresses. The distress may be from danger, disease or doubt; but when man calls upon Him He is able, willing, ready. Men have been reclaimed from drink, from prison, from awful sin and deep degradation by simply trusting Jesus the Christ and calling upon Him in their distresses. You have seen men seemingly bent on their own ruin; boys walking the downward way, women cruel, careless, indifferent. The tempest of trial and temptation, the billows of destruction and death seem to beat over them. In their distress they cried unto Jesus to rescue and to save them. There He was. He walked with calmness and security on those very billows, and His outstretched arm was their safety. Surely this is none other than the Son of the most high God.

Let the world adore Him. Let men and angels sing His praises. Let hearts worship Him in deepest reverence and adoration. His is worthy and more than worthy of all the praise that earth can give and Heaven render. For He it was who redeemed us by His own precious blood and gave Himself a ransom for many. Of a truth this is the Son of God.

THE MAN AND THE MESSAGE.

A man's message is no larger than the man. You cannot gather figs of thistles nor dip fresh water from salt fountains. Your narrow-minded man will never get a broad-minded message lodged permanently in human hearts. You need not expect a cold-hearted man to utter warm-hearted words. If many of us ministers would work on our sermons less and ourselves more, we might reach people with more effectiveness and power.

The writer heard a noted and successful evangelist say that he worked very diligently on his sermons for several years, but people would not heed him, and his message was of little avail. Then he went to work on himself. He laid his heart on the altar. He prayed and prayed and prayed that his own heart might be made right with God, and that his own soul might be rekindled with a heavenly flame. God heard and answered the preacher's prayer, and then the man's message was heard and heeded by hundreds.

You may have read other sentences that were as fluent, other speech that was as graceful, and other sermons that were as eloquent as those of the Lord Jesus. But the great, infinite Soul behind His messages breathes in and thru' them, and you look beyond the Sermon on the Mount and see the Son of God standing there. The man's true message is himself. We must enlarge our own hearts with charity, sympathy, tenderness and prayer if we would enlarge the messages we are to deliver.

DUNCAN McRAE COOK.

A "long distance" telephone message late Saturday afternoon brought the sad and startling intelligence that Bro. Duncan Cook had died a few hours before. Could The Sun's editor come and conduct the funeral Sunday p. m. from Pleasant Grove Church, Halifax Co., Va.? Early Sunday morning, in company with Mrs. J. E. Clendennin of Elon College, half-sister of the deceased, Geo. H. Cook, and John M. Cook, Burlington, and Sheriff Robt. N. Cook, of Alamance, brothers of the deceased, Mr. Loy and Miss Cook, nephew and niece respectively, we began the half day's journey to the house of mourning. Who ever forgets the solemn, sorrowful meeting of brothers, sisters and loved ones, called in family reunion to mingle their tears and to bury from their sight the one whose death was the cause of the coming together? It is a moment when words are too weak to come, and the silence of the death chamber is only broken by a sob, or the sigh of hearts that are torn. Dr. W. W. Staley, of Suffolk, half-brother of the deceased, had already arrived, making all surviving members of the family present, save a sister, Mrs. J. A. Loy, and a half sister, Miss Latitia Staley. In the home was the heart-broken wife, with the three children, Robert Farmer, Mary Malissa, and William Samuel. I often wonedr if there is any sadder and more sorrowful separation on this earth than that of a fond and faithful wife from her beloved and devoted husband, while both are yet in the prime of life, with their children, young, undeveloped, and happy about them, in the home they have spent the years in providing for their comfort, convenience, and happiness. No one can fathom the depth of sorrow that, under such conditions, fills and breaks the widow's heart in such a time. The shock that severs the tie that has been tightening through the years, the over-powering sensation of loneliness, the terrible weight of responsibility in rearing, alone, the children, the dread and fear of managing, with heretofore untrained and untried hand, the estate and affairs of business, all this and more crowd themselves upon the heart that is already broken and bleeding, and makes the condition pitiable and deplorable indeed, from every human point of view. In such an hour words are of no avail. Faith in God and reliance upon Him, His mercy, love and goodness, can help, or give any comfort, in such an hour. May God help

the widow and the fatherless ones thus bereaved.

Bro. Cook had not been a well man for several years and had, at the solicitation of physicians, laid down the activity of a very busy manager of cotton mills at Franklinton, N. C., and had retired to a quiet farm life to try to regain his broken health. The warning was given and heeded too late, and the tired and overwrought frame only found relief in death. Bro. Cook's was a busy, active, useful life. He crowded into its fifty-two years more than most men of seventy. He wrought well, lived honestly, labored diligently, and died in the triumphs of a living faith. He loved his church, served his God, was a blessing to his family and his fellow man, and leaves a rich and undying legacy to those who knew and loved him.

He was a member of Oak Level Christian Church in Franklin County, and had been a faithful believer in a personal Savior many years. He married Miss Minnie Farmer Aug. 23, 1893, who with the three children named survive him, one Duncan McRae having preceded him to the better land some years since. A great company gathered at Pleasant Grove church at 4 o'clock Sunday p. m., May 29, to pay their solemn tribute of respect to his beloved memory. The floral designs were appropriate and abundant. May God bless the bereaved ones and help them to so live as to be ready when their final day on earth shall come.

J. O. A.

THEOLOGICAL CHAIR.

At the last General Convention I was continued as Financial Agent for the Theological Department of Elon College. My report showed that I had a small amount of money on hand in the Bank, and a few notes I had not collected the interest on. It was thought adviseable that I should not press the claims of the Theological Chair while an effort was being made to raise $50,000 endowment fund, and for that reason I have not been pressing the claims of the Theological Chair. But I will here say that I will be glad to furnish blank notes, to be filled and returned to me, at any time, or forms for bequests or wills made to assist the Theological Chair.. There is a great necessity that practical Theology be taught in the college. The Bible course is now taught in connection with Greek. That does not meet the demands, save in part. We need a practical Theology that gets down to the first principles of Christianity, conviction for sin, regeneration and a practical use of the gospel to convince sinners of the error of their way and how to impart the information to give them light and how to communicate the facts and be saved. So many of us are deficient in imparting light to the burdened soul in a practical manner.

Then the practical use of the Ordinances of the Church in compliance with the Scriptural teachings, not the simple views of men, but from a strict Theological stand point as taught in the Word of God. Our young men are needing these lessons that are so essential for them in the starting of their ministerial career.

Now send for blank notes and fill them and the interest will be six per cent., and you will be called on for the interest when the Chair is established, and not until then.

J. W. Wellons.

Elon College, N. C.

WASHINGTON, D. C.

That lovely cloudless day, May 19th, many were at or going to the Capital city to attend the World's S. S. Convention. It was a great privilege and a glad opportunity to be there.

As the train curved round the State prison at Richmond, Va., on the R. F. P. road, it was a noticeable thing that some of the inmates looked out of the iron-barred windows. It occurred that forethought in them would have been a blessing to them, and very much better than after-thought,—but they had sold their liberty and received imprisonment as the price thereof. The wages of sin is death and that is what sin pays.

The World's 6th Sunday School Convention was a great, grand meeting, and as much as the writer was interested in its great work, and so many of the speeches were so much enjoyed, he was most delighted with the ten thousand voices that sang so heavenly Saturday evening on plaza and east steps of the Capitol in charge of the musical directors of the Convention. It was a glad imaginative reminder of the splendid music of heaven for all of them who hoped to enter there and join in singing the new song. There were voices blended in sweet harmony and loving union from all parts of the world, and no one thought much about his nationality or denominational differences—but of the goodness, glory and love of God while singing the impressive words, "I love Him," and other words full of the spirit of Jesus.

Never expect to hear such inspiring singing nor behold such a throng any more this side of the heavenly city. To see so many thousand white handkerchiefs waving glad emotions to that great multitude was a transporting thing to behold, and the happy thought that the white-winged angels would fly in seraphic beauty over heaven was still more inspiring, as every face beamed with inexpressible gladness.

The scene was too great to describe. it could only be fully realized and appreciated by them who saw and heard it. To have had that surpassing experience was fully worth a trip to Washington.

J. T. Kitchen.

Woman or Lady?—The ladies—or the women—of Richmond are after Deacon Hemphill of the Times-Dispatch about the way the word "woman" is used where "lady" is preferable. Now it does happen that the Deacon frequently deviates from the straight and narrow way, even when he is not already and altogether in the broad road. But this time he comes in with this very clever remark:

"We have searched the Holy Scriptures and find only three or four references to "lady" and "ladies." The Book is filled, however, with "women," the most of whom were doing something worth while, and are spoken of with great respect. All this was written, it is true, before the days of Bridge parties and hot suppers and equal suffrage leagues and sodalities of one sort or another."

Of course the meddlesome "Norfolk Landmark," has to "butt in." It always does when mischief can be raised. Like this: "Woman is a good, great, wonderful word, but lady is a good and great word, too, and has its proper place." Well, who said the word lady hadn't its proper place? The question is, when to use the one and the other, properly. The Landmark says, "Instinct will teach you when." Beasts and birds and fishes follow instinct. Man is of far more nobler stuff, and has that higher than instinct to guide him."

Woman is the more dignified, the more exalted, the more comely and the more "womanly" word. When our Savior addressed His mother, possibly for the last time on earth, with a depth of meaning not often implied, He called her "woman." By the side of the most noble and excellent "woman," the word lady looks light and worldly indeed. To be a good and true woman is the noblest aspiration the gentle sex

Seven Sentence Sermons.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand
but go;
Be our joy three times pain,
Strive and hold cheap the strain,
Learn, nor account the pang: dare, never
judge the throe, —Browning.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week	$949.21
Dues:	
Curtis Parke Harrell	$ .25
Mary Lee Foster	.20
James L. Foster, Jr.	.20
Monthly S. S. Offering:	
Rosemont, Va.	1.40
Oak Level, N. C.	.60
Youngsville, N. C.	1.12
Linville, Va.	2.17
Wakefield, Va.	1.27
Plymouth, N. C.	1.20
Amount 19th week	8.41
Total	$957.62

Elon College, N. C., May 26, 1910.

My Dear Children and Friends:—

This week gives us the "blues"—the worst we have had for a long time—only $8.41. We can't live at that rate. That will just about buy the bread we eat, and you know we must have a ilttle salt to go in the bread! We beg for a great rally from all for next week!

At this writing we are in the midst of "spring cleaning" and "getting ready for Commencement." The Commencement is an event not only of college interest, but the town gets on new life—just once a year it comes—and even this interest reaches over on "The Orphanage Hill." Great interests are centered about the Commencements—much depends upon commencements, in college life, in community life, in personal life. Many times the most brilliant at the Commencement exercises attain so much reputation that they cease to put forth energy and are lost in Commencement honors; while the less fortunate are aroused by the great honor bestowed upon their fortunate classmates, commence anew their toils for life's success, and with but little commencement reputation they work out a life and build up a character that is meek and strong and lasts beyond death itself. We wish all our cousins could witness one of the splendid Commencements at Elon College. Uncle Jim has visited many of the College Commencements in the State but some of the best ever seen have been given at Elon—but this is to be the children's letter—College students are but older children and we would love to urge all to try to commence life's work right!

The following donations have been received:

Mrs. H. Y. Rush, West Milton, O., one quilt, pieced, and $1.50 to buy lining etc.

1 box by Rev. T. W. Strowd, Chapel Hill, N. C., with gifts as follows (We think the box was from Center Grove, N. C., Christian Church):—

Mrs. J. R. Thomas, 2 dresses, 2 pr. towels, 1 quilt.

James Knight, 2 pair stockings, 6 yds. domestic.

Ora White, 1 pr. pilow cases, 1 washstand scarf.

Notie White, 1 sheet, 1 towel, 2 pr. stockings.

Mrs. C. B. Williams, 1 towel.

Mrs. J. R. Poe, 4½ yds. gingham, 2 towels.

Lina Thomas, 1 counterpane.

John A. Wilson, Manson, N. C., ¾bu. Wonderful peas.

We are very grateful for these donations. Sister Rush is now old, but with her fingers has made this quilt and tenderly donated it to the Orphanage. May God bless her in this act of sympathy and love for the orphan children. The box by Bro. Strowd had many useful gifts and they found service at once. Bro. Wilson's peas have been planted, and we are going to try and raise lots of peas for this year. We are getting along very well with our farm work. Wheat still improves. Cotton not up well, poor stand of corn in some places and fine stand in some others. Come and see us while at the Commencement.

Give us a liberal rally next time.

Yours sincerely,

Uncle Jim.

Somerton, Va., May 17, 1910.

Dear Uncle Jim:—

I am helping Daddy to farm this year. and our crop would look real good if "Jack Frost" did not visit us so often. I also help mother about her little chickens. We have about 200, but have not had fried chicken this spring. How are you and your boys getting along farming? Fine, I hope. I enclose a quater.

With best love,

Your little nephew,

Curtis Parke Harrell.

Jack Frost has visited us, too, Curtis, but our farm is doing first rate: the boys are busy, and we are hoping for good crops.

My Dear Cousins:—

We are behind with our dues, but send for two months. It is so easy to fall behind when you do not send every month. We are going to try to do better.

All we little Orphanage children are stuffed up with colds. Daddy says we kick the cover off at night, but we guess it is such changeable weather that causes it. I (Mary Lee) saw the moon in eclipse; wonder if there were many little cousins who saw it.

Our girls are busy getting their Sunday school clothes in "spink spank" order for commencement; they enjoy going. We wish quite a number of the cousins could come to see us at that time.

Lovingly,

Mary Lee Foster,

James L. Foster, Jr.

" 'Tis weary watching wave on wave,
And yet, each wave rolls onward.
We build, like corals, grave on grave,
But pave a pathway sunward.
We are beaten back in many a fray,
But ever strength we borrow.
And where the vanguard halts today,
The rear shall camp tomorrow."

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P. M.	A. M.	STATIONS.	A. M.	P. M.
4:15	8:00	Lv. Raleigh Ar.	10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. Junc.	8:05	4:10
7:25	11:10	Ar. Fay't'v'l Lv.	8:00	4:05

J. A. Mills, Pres.
Raleigh, N. C.

(Begun on page 6.)

largest gifts, and we should vie with womanhood in doing service for the Lord.

In addition to service, we must have gifts. I have so often spoken on this subject before our church bodies that I do not think that I can add anything to what I have said heretofore. The fact remains that we are hampered as to gifts for mission work. We ought to adopt the tithe as a minimum standard. Certainly God requires as much of us as He did of the Old Testament Jew. It is useless to talk about New Testament standards to a layman that has not progressed in giving enough to practice the tithe.

But coming down to restricted work at home, have you ever lead any one to Christ? Is your life such as to commend Christianity to the world? God not only wants your gifts, but your service. Live a Christian life, should be the battle cry of the Christian Church for the future, and if we do, the next biennium will show an increase in our numbers.

This new laymen's movement that I am discussing should be emphasized in several particulars.

(1) The layman in his Church life. The successful business man gives his attention to all departments of his business and throws his best thoughts and his life into it. So we should be all-round Christians. Don't simply take an interest in one branch of Church work and neglect all others, but take an interest in all. If the Sunady school or Christian Endeavor makes you less attentive to church, you had better not belong to either. Don't simply make your gifts to one branch of church work and neglect others, but support all. Do not let your like or dislike for individuals connected with an enterprise interfore wtih proper support, for this is too small for children, much less for a well balanced Christian. Stand by Institutions and not men. "God's workers die, but His work goes on." Give your service to the church. In visiting the sick and ministering to the poor and needy, I feel that I have not done my duty as a Christian. I am too much absorbed with outside things. Language fails me to describe the possibilities and influence of one local Church. If you will pardon the illustration, Suffolk Christian Church, with every layman giving his full service to God and his gifts, according to Bible standard, cannot only take this town for Christ, but can do more for the Christian Church than is now done by the Eastern Virginia Christian Conference, and then we would not be any more advanced over our present methods than an automobile is over a stage coach as a means of transportation. We must not allow our petty jealousies, political quarrels, and business troubles to interfere with our religious work and feelings towards our brethren. Dissensions in the Church are caused by a lack of religion, and by narrow mindedness, ignorance, and prejudice.

(2) The layman in his home life. Give us consecrated Christian homes according to Divine standard, and the next quarter of a century will double our membership. Next to the Church the home is the greatest in religious influence. We may pray in public, we may give to the poor, we may give to Missions, we may pound the minster, we may visit the widow in affliction, we may teach a Sunday school class, and yet not be the Christians we ought to be. Christianity begins in the home, and if those associated with us there do not feel that we are Christians and do not feel benefitted by our religious life, then it is time for us to stop and take an inventory of our Church-like qualities and religious influence. Do we set up a high standard in our homes? Are our lives such as we would like our children to emulate? As a father, would you like for your son to form your habits? Do you exhibit patience and forbearance? Do you endeavor to make your home life pleasant, or do you fret yourself sick over petty troubles? Does your life in the family show the fruits of a Christian life? Do you bar your door to improper worldly amusements? It may be that you have a God-fearing home, but what are you doing for the boy or girl that has no home? How are we going to save the orphan child with no home influence? This is one of the problems for you to solve. I sometimes think that we are getting too far away from the social life of the Christian home. The gulf between employer and employee is being widened in every line of business and their social relations are not so much on a level as they used to be. There was a time when the clerks in the store lived with the employer and got the influence of family life, and he was able to exert a great influence over their lives and ambitions, but modern business methods have changed those relations and thereby a loss of home influence. The Christian home must not only stand for family religion, but it must be a big factor in the religious development of the community, and in the building up of Christian manhood and womanhood. My brother, is your home such as to reflect rays from the throne of God? If your religion in the kitchen is not better than that of a world man, your light is not properly shining.

(3) The layman in his business life. Do you take Christ into your business? Do you conduct business along such standards of right and justice as you believe He would approve? Or do you believe, like some men of the world, namely, that if you are going to make a success in the business or political world, you cannot be an exemplary Christian? By the nature of things, only a few people can be preachers and give their entire time to religious work, but all of us can reflect the Christ life in our every day work. There is not one standard of religion for Sunday and another standard for the farm, shop, store, school and office. It is useless for the farmer who declines to deliver produce on a rising market to cry amen in the Church. The Christian merchant who gives short weights and scanty measures, who sells shoddy goods for standard, cripples his religious influence and drives men from the Church. The large employer of men, whether in the factory or shop, has a great opportunity for Home Mission work. If Christianity is what is claimed for it, business deals by those who profess Christ should be conducted on the highest basis of standard

(Continued on page 16.)

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W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE SUNDAY SCHOOL—WHY?

Number I.

You and I have been going to Sunday school all our lives. We have heard the institution lauded to the skies by great and small. Why? Why do we go to Sunday school and why do we give time and thought to it, and shower multitudinous praises upon it? There seem to be three aims set forth as justifying the institution, as we have been able to gather them from research and observation.

First, **Numbers.** A great many Sunday school officials seem to be satisfied if they have large numbers. Many expedients are resorted to to attain this desideratum. Often the school is divided into companies with captains and a house-to-house campaign is inaugurated. Oftentimes prizes are offered to the individual pupil who shall secure the most new ones in a given time. Then there are prizes for regularity of attendance on the part of those who are already members. Picnics and entertainments and socials are given with a like end in view. The school grows in numbers; it mounts up into the hundreds; mayhap it reaches the thousand mark. The superintendent receives the congratulations of his friends; the pastor is wreathed in smiles; the other Sunday schools take notice, sometimes become jealous and talk of political ward-heeling methods, of proselyting. Six months later the balloon has collapsed—the school has become smaller than ever before.

Why? Because mere numbers is no worthy aim of the Sunday school. While the increase campaign is on, there is enthusiasm, real enthusiasm, born of numbers, but this enthusiasm soon wanes and one by one they begin to fall away. The school which has such an experience as this is in a worse condition than before its gala day. I pity the new superintendent who has to build upon such a record of disaster.

This is not to condemn numbers nor the aim for numbers. The Sunday school in America numbers about 12,000.000 members. We shall not have attained the most of which we are capable as to numbers until this magnificent total shall be swollen to more than 80,000,000. But it is to condemn that shortsightedness, that lack of forethought, that utter misconception of the purpose of the Sunday school, which circumscribes it within numerical compasses and reckons efficiency in religious effort by the mathematician's art. We want numbers; we must have them; but that is only the beginning.

We Want Better Meetings.

This is a universal want in religious work. How to have better meetings is a vital question, the answering of which means the weal or woe of the Church. No man has had more experience with prayer-meetings of various kinds than has Amos. R. Wells. He has published a leaflet bearing on this theme. It is known as Christian Endeavor Seed—No. 2, and sells for 30 cts. the hundred; 10 cts. the dozen. Oredr of The Christian Sun or The C. E. World, Boston. The leaflet reads as follows:

A N D not only do we want better prayer meetings, but, what is vastly more important, God wants them. Shall we not do our best, for Him?

And it is not doing our best if we go without any preparation at all. Nor if we hastily skim the Bible for a verse just before we go. Nor if we lose the benefit of others' testimony by anxiously thinking after something to say ourselves. Surely that is not our best.

It will begin to be our best if we begin to plan for our part in the next meeting as soon as this one is over.

It will begin to be our best if we begin our preparation always with a prayer. Does not God know best what He wants you to say in that meeting? Ask Him to tell you.

It will begin to be our best if we begin to use the helps for thought published in The Christian Endeavor World and other papers. Originality has its basis on other people's thinking, as a stone house has its foundation on wooden piles.

Put away the foolish fear of men. Think of the members one by one. You are not afraid of any of them. Why should you be afraid of all put together?

Put away all thought of self, of whether or not you will speak well. Prepare well, trust well, attempt well, and then, though you stammer, forget, break down, be sure God will not let your effort result in anything but a glorious success. Many hard hearts have been broken by speakers breaking down.

Take part the very first instant you have a chance. If you begin at the same time with some one else, don't be scared. Be glad of it. Such double starts give life to a meeting. Leap in again as soon as the other speaker is through.

Be brief. Oh, be brief! If you have got over trembling when you begin, you may have simply transferred that trembling to the society! As a sum in arithmetic: How many members are present? How many minutes in an hour? What is your fair share? A speech that elsewhere would be brief may be very tedious where so many ar waiting to speak. Remember—there are other meetings. Don't say it all tonight!

And don't do the same thing always in the meetings. Put variety into your participation, for your own sake. Your entire view of the prayer meeting will freshen if you enter in at a fresh door.

Do something hard. "Exercise" that requires no effort makes no muscle. If it is harder for you to testify than to read a Bible verse, then testify. If it is harder for you to pray than to testify then pray. God doesn't want to make your life hard, but He does want it strong. Keep at the hard things that they become easy.

With it all, be cheery; oh, be cheery! Nothing is done well till it is done serenely. Worry wastes work. If your heart sings on the way to the meeting, it will be to you a blessed meeting. If your face is alit, your tongue will take fire. Enjoy your endeavors.

Pray this little prayer over your next prayer meeting:—

Dear Lord, all I can do for Thee is so little compared with what I owe! Fill me with Thy truth. Touch me with Thy love, that I may wish to speak thy truth. Grant me all boldness, that I may dare to speak Thy truth. And may I humbly realize that I am not speaking at all, but Thou in me, blessed Spirit. Amen.

Do We Need Christian Endeavor?

So many times anxious pastors and progressive laymen have said to me, "We have too many organizations now. There is the Bible Study Class, the Sewing Circle, the Missionary Society, etc, etc. We have too much machinery. Christian Endeavor will add one more machine." Not at all. Not at all. How? Why Christian Endeavor is a combination machine. It would do away with some of our present Church machinery. For instance, the three organiza-

tions specifically mentioned above would become three several committees of the Christian Endeavor Society. Your new machine would displace three old machines. If you have too many machines, this is a good chance to improve conditions by elimination. There are other reasons also why we need it. We will give them without comment.

It is a wise and effective method of training the young in religious service. No Church needs this done for its young people more than our own.

It is flexible, adapting itself to all conditions and circumstances, taking on new lines of work through its committees, whenever the occasion demands. This applies also to the pledge, the officers, the meetings, to every feature of the Society .

It honors the Church and the pastor. There is always the five minutes for the pastor, and the Society has adopted for its motto: "For Christ and the Church."

It seeks the glory of Christ throughout the world, everywhere and in every Christian way, never its own glory.

Certainly we need Christian Endeavor. Certainly **you** need it.

C. E. TOPIC FOR JUNE 5, 1910.—A FEW SUGGESTIONS.

Christ Our Judge, Matt. 25:31-46.

Consecration Meeting.

The Roll Call.—Arrange the roll by ages, and beginning with the youngest call according to years, ending with the oldest.

The Scripture.—Introduce into the meeting the fine dramatic effect of this account of the last judgment by having the leader read the narrative introductory words and parts spoken by the King and those on His right and left the parts spoken by the sheep and goats respectively. This is merely a new kind of responsive reading.

The Leader.—The leader should speak with understanding and appreciation of the function and characteristics of the judge—he should make clear that the judge is not law-maker, but law-enforcer. Mercy and justice he must have. He should also show wherein Christ differs from other judges—He came not to condemn the world, but to test it. What is His test?

Question Spurs.—To come in as voluntary participation:—

How does Christ judge us?

How do our friends judge us?

Why is man's judgment of his fellows frequently wrong?

Show that breaking nature's laws brings unfailing judgment?

What in our Society would Christ condemn?

What in our community would Christ condemn?

When we feel conscience-stricken, what should we do?

How may we earn Christ's "Well Done"?

Why should sin be punished?

When does Christ judge us?

Why should we not fear Christ's judgment?

Why does Christ forbid us to judge others ?

Scripture References.—To come in under voluntary participation:—

The Son judgeth - - - - - John 5:22
Ordained to judge whom? - Acts 10:42
The day is appointed - - - Acts 17:31
According to the Gospel - - Rom. 2:16
We shall all stand - - - Rom. 14:10
Will Make Manifest the Counsels of the heart - - - - - - 1 Cor. 4:5
Death and Judgment for all - Heb. 9:27
The Lord knoweth how to deliver 2 Pet. 2:9
Boldness in the day of judgment 1 John 4:17
The Great White Throne - - Rev. 20:12
Why men love darkness - - John 3:19
No cloak for sin - - - - John 15:22
Why we love much - - - - Luke 7:47
Christ had compassion - - Matt. 20:34
"Ye Would not" - - - - Matt. 23:37

The Pastor.—The pastor will do well to speak briefly of the great point of difference between Christ's Court and a modern court—it is a court of last resort; it is a court without the technicalities of law; there is no appeal; there is but one advocate, Jesus Christ.

For Next Week: God's Omniscience.

M., June 6,—God Knows Our Life, Rev. 3:1-6.

T., June 7,—God Knows Our Need, Matt. 6:25-34.

W., June 8,—God Knows Our Sorrows, Ex. 3:7; 2 Cor. 1:3-4.

T., June 9,—God Cares, I Pet. 5:5-10.

F., June 10,—God Carries Our Burdens, Isa. 46:3-4.

S., June 11,—God Crowns Us, Ps. 5:11-12.

Sun., June 12, Topic—God Knows.—Ps. 103:1-4; Matt. 6:7-8.

Suggested Program.

1. Several sentence prayers for deeper consecration.
2. Song Service—Consecration songs.
3. Pledge read by the president or repeated by him.
4. Scripture dramatically rendered.
5. Leader's remarks.
6. Leader's prayer.
7. Roll Call, voluntary responses, including among them answers to Question Spurs and giving of Scripture References, with word of comment, interspersed with song.
8. Special music.
9. Pastor's remarks.
10. Song. Offering. Benediction by Pastor.

—It is said that prayer is mentioned in the Scriptures about five hundred times.

DIED.

Pinner.

At the home of Mr. W. A. Waters, North St., Suffolk, Va., May 4th, 1910, Mrs. Mary Pinner, aged 83 years. She was one of the charter members of the Suffolk Baptist Church. She was married twice, first to Bennett Babb and second to Capt. Wright Pinner of Suffolk, Va. She leaves two step-sons, W. W. and O. K. Pinner, one step daughter, Mrs. W. A. Waters, 2 grand children. She was greatly beloved and will be missed in her home, town, and church. Just before she passed away she said, "Mother, open the gate and let me come in." Her funeral services were conducted by the writer and her remains were laid to rest in Cedar Hill Cemetery. H. H. B.

Johnson.

Near Darden, Va., May 13th, 1910, Hugh Gilbert Johnson, son of Mr. Lemuel J. Johnson, aged 2 years, 9 months and 25 days. The funeral services were conducted at Mt. Carmel Christian Church by the pastor, and the remains of the little one were laid to rest close beside those of his dear mother. The Lord bless and comfort the bereaved ones.

Brinkley.

Near Cypress Chapel, Va., May 16, 1910, Wiliam Jesse Brinkley, son of Mr. Abram Brinkley, aged 22 years, 11 mos., and 24 days. He was a good young man and greatly beloved by all who knew him. He belonged to the I. O. O. F. at Port Norfolk, Va., and several of the brethren from that place attended the funeral services which were conducted at his father's home. He leaves a devoted father, mother, three brothers, and one sister and many friends. The Lord bless and comfort the dear bereaved ones. H. H. B.

Catawba Springs.

The work at this place is in excellent condition. The house has been beautified with a coat of white on the outside. We will paint it on the inside, which will add further. We enjoyed a delightful memorial service on Saturday before first Sunday in May. Large congregations attend church at this place. So well behaved are they that it is inspring to the pastor and any one who may perchance come that way. Brother Claud Council was the speaker of the day at our memorial services, followed by Bro. Henry Briggs. Their addresses were enjoyed by all. Both of these are among the Christian business men of Raleigh. Our people were delighted to have them.

A. P. Barbee.

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Lewter.

Charles Madison Lewter, aged sixty-nine years, passed from labor to reward May 12, 1910. He was stricken with paralysis, and was sick only a few days. He leaves a wife, two sons, and two daughters, one brother, Mr. A. S. Lewter, of Aberdeen, N. C., and one sister, Mrs. W. N. Pritchard, of Chapel Hill, N. C., ten grand children, and a host of friends to mourn their loss. Bro. Lewter was among the number who fought in the war of the sixties. He was a devoted husband, kind father, and loyal citizen. Funeral services conducted from the home by the writer, assisted by Dr. Lynch of the Baptist Church. Burial with Masonic honors at Maplewood cemetery, Durham, N. C.

A. P. Barbee.

Dickerson.

Mrs. Bessie Dickerson passed from labor to reward April 20, 1910, after 10 days intense suffering from poison from eating canned kraut. She leaves to mourn their loss a husband, Alpheus Dickerson, three children, mother and father, Mr. and Mrs. Patrick Broadwell, four sisters, and three brothers, and a host of relatives and friends. She was a member of the Main St., Christian Church since her childhood. A devoted wife, a tender mother, a kind neighbor and a consistent member of the church has gone beyond to await our coming.

A. P. Barbee.

Brewer.

Delitha Brewer departed this life at the home of her son, Eli Brewer, May 17, 1910, after a patient illness of many months, age 79 years, 6 months and 13 days. She was the daughter of Joseph Cole and the relict of the late Henry Brewer. She leaves to mourn their loss five children, two sons, three daughters, twenty-nine grand children, and a host of relatives and friends. Her remains were laid to rest by the side of her husband in the family cemetery. She was a member of Big Oak Christian Church and had been for a number of years.

May this great sorrow to the family help each to a better Christian life, and may the love of God be with each one of the bereaved.

A Friend.

Phillips.

Hon. Eli C. Phillips, a prominent citizen of Randolph County, N. C., died at St. Leo's Hospital, Greensboro, Saturday, May 14, in the 58th year of her age. The deceased was a son of Merida and Rebecca Phillips, both of whom preceded him to the Spirt Land many years; the father having died when Eli was only ten years old. After the father's death the care and support of the family devolved largely upon the son. With willing hands and a brave heart he applied himself to the noble task of earning a support for his devoted mother and loving sisters. While his was a noble undertaking it was also a very great one, and one that required all of his time and energy. Consequently his educational opportunities were limited—one short session numbered his school days. But despite his limited education he won his way, by diligent application and uprightness of character, into positions of honor, trust, and usefulness. He represented his county in the State legislature, session of 1895; but his greatest worth was to his own community, where

he lived a quiet, unasuming life, and enjoyed the cinfidence of all who knew him. He was a great friend to the poor and needy.

For forty years he was a faithful and consistent member of Union Grove Christian Church and served it as deacon for more than thirty years of that time. He was one of the recognized leaders of his church and labored zealously for its peace and prosperity.

He is survived by a wife, five children —three sons and two daughters—and two sisters. To these we extend a friend's sympathy, and pray that the comforting presence of the Holy Spirit may comfort their hearts in this sad bereavement.

Funeral services were conducted from Union Grove Christian Church by his pastor, Rev. J. R. Comer, Monday, May 16th, in the presence of a large assembly of friends who more than filled the church. The floral tributes were many and beautiful.

J. O. Cox.

AMONG SOUTHERN CHURCHES.

Dear Bro. Atkinson:—

After a short visit within the bounds of the Southern Christian Convention. I have turned toward home and would like, with your consent, to thank our churches and brethren, and sisters and children also, for the uninterrupted kindness which I received all along the line.

I am not unappreciative of the privilege which is mine, in visiting so many of our churches and people, in finding Christian hospitality and brotherhood in so many homes.

And I the more keenly appreciate the privlege of this visit to the South in that, by coming into closer personal contact with some of our problems, I can the more easily understand some of your difficulties, and thereby quite materially modify my radical Northern views of how Southern problems ought to be solved.

I had a "royal good time" all the way from the Convention, at Suffolk—through Norfolk and Portsmouth and parts of North Carolina, and then back through Wakefield and Dendron, Va., to the capital city. Your preachers are a fine lot of men, and they have their eyes on the missionary problem. Your faculty at Elon knows the importance of the missionary question and gave me unlimited opportunities to talk missions to the students. And your preachers' wives know how to do their part well; and also found some exceedingly interesting groups of children. The Gospel of Jesus is winning its way everywhere, and from Christian America and England, through Japan and China and India and Africa and the Islands, come encouraging notes of victory and progress. There is yet much land to possess. Heathenism, pointing to a dead past rather than to a living future, dragging men down rather than lifting them up, still has its cold hand upon large sections of the world. The Cross is still the appeal to throw all possible energy into the winning of the world for Jesus. But it is a note of victory and triumph which I want to leave with my brethren in the South. The Gospel of Jesus goes forward. God wins. Ours is the privilege to enter with Him into the fellowship of service, and rise with Him to the joy of conquest and victory.

E. K. McCord.

South Westerlo, N. Y.

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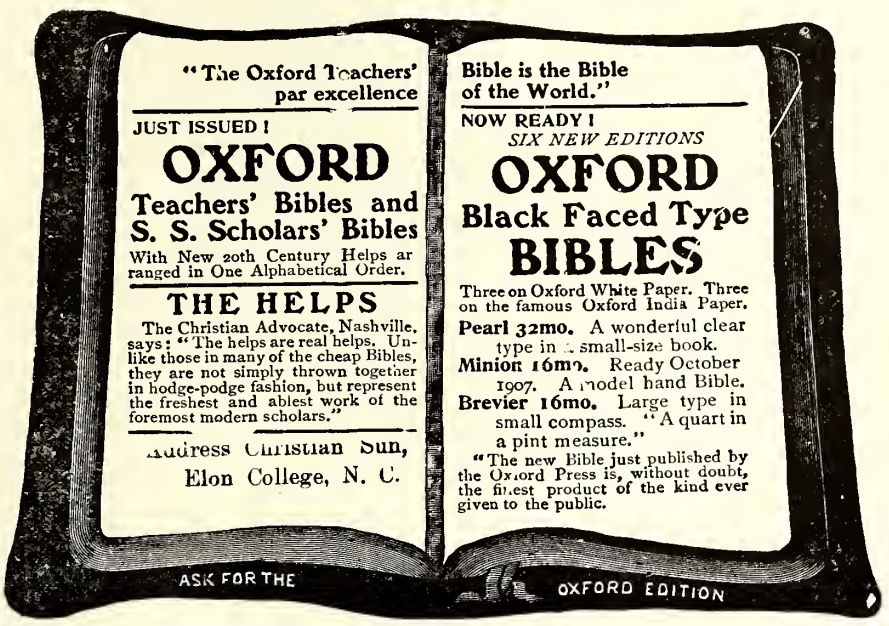
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(Begun on page 6.)

ethics. The future busines of the world will be done largely by Corporations, and it is necessary that the Church instill into the management of these Corporations the same high standard of business ethics that it has always preached to the individual. In this connection, I cannot praise too highly the United States Steel Corporation, which during March, 1910, cut out all unnecessary Sunday work, and I trust that this action on their part will have a far reaching effect throughout America. It is a shame upon the Christian men and women of America that hey do not reduce their Sunday work to what is absolutely necessary, and thereby give millions of people an opportunity to worship on the Sabbath, a privilege we enjoy so much. In your business life, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

(4) The layman as a citizen. If America is to be saved for Christ and the Gospel carried to the ends of the earth, the Church of the future must emphasize Christian citizenship. And while not my purpose to criticize, I believe that the minstry has not measured up to its fullest opportunity along this line; it has deplored political corruption, vice, and wicked governments, but has not used enough preventative. "An ounce of prevention is worth a pound of cure," is certainly true in this case. I do not advocate that the Church establish a political party or in any way go into politics, but I do contend that you should carry Jesus Christ into the election booth when you vote and into any office to which you are elected or appointed. In the nature of things, in a republican form of government, we must have political parties. If you are a Democrat, your religoin ought to make you a better Democrat than a man of the world; if you are a Republican, the same should be true. I see nothing in the Bible to teach me that Jesus Christ will make you better in your home and business life, but you should leave him out of your political life or your duties as a citizen. "The powers that be are ordained of God" is taken from the New Testament. There was a time when the rulers were chosen by God directly as in the case of the Old Testament, emphasizing the importance of Christian rulers. Is it not fair to presume that under the blessing of a Christian dispensation of love and grace, Christ's followers should see that the best Christian thought is reflected by those who rule us? It is our duty to vote as well as pray. It is alarming that many ministers as well as laymen do not appreciate the duties and responsibilities of citizenships and frequently are not qualified to vote. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," are the Master's words and cannot be made stronger by me. Pay your tribute to God, but do not forget to pay the Government its just dues. Speaking for Virgina, one of the greatest sins of today is tax-dodging. The poor pay more than their just share of taxes and men high up in the church fail to list their property and incomes, and undervalue same. As to Corporations, it is not so much what is right, but how much you can get out of them; some pay too much, and some too little.

If every citizen in this Union was willing to do his full duty in this direction, there would be no financial problems for City Fathers, Legislators and Congressmen to solve, and those men would have time to grapple with the great questions which tend to lift men up physically, mentaly and morally, and make the nation great. As never before, we must impress upon our laymen the high obligations resting upon them as citizens. As Paul appreciated his Roman citzenship and usod it to the glory of God and betterment of humanity, so, we should appreciate our American citizenship, and remember that righteousness exalteth a nation, consecrate our lives not only to the flag of our country, but to the God-given purpose of this nation to preserve our Christian civilization and carry it to the farthest ends of the earth. We must Christianize America, if we wish to Christianize the world. This country must be leavened with the Gospel of Jesus Christ.

DIED.

Clay.

Mrs. Bessie Clay, beloved wife of Carroll Clay, was born July 22, 1889, and died May 23, 1910. Besides the husband, two small children, one girl and one boy, survive her. When about 15 years of age Sister Clay professed faith in Christ and united with Pleasant Grove Church, of which she remained a faithful and loyal member till death. She expressed herself as ready to go and willing to die, as she believed with all her heart that her Savior who had redeemed her from sin was able and willing to take her to Himself in glory. A mother mourns and a faithful husband grieves that they shall no more see their beloved on earth. May God grant them a happy meeting in the better world. The funeral was from Pleasant Grove Christian Chruch, Halifax Co., Va., May 24, and the interment was in the church cemetery. J. O. A.

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Mitchell.

Died, May 13, 1910, Thomas William Mitchell, aged one year, three months, and 27 days. He was a bright little boy, and his death, after only a few days' illness, was a great shock to his parents. The funeral services were from the home near Burlington, N. C., and the interment was in Pine Hill Cemetery. The grave was covered with beautiful flowers. To the Father of love and comfort, we commend the sorrowing parents.

P. H. Fleming, Pastor.

King.

Died, Mrs. Mollie J. King, nee McAdams, May 18, 1910, at the home of her brother-in-law, Mr. H. L. Coble, near Burlington, N. C., aged 46 years, 3 mos., and 18 days.

On May 19, 1892, she was united in marriage to Mr. J. D. King. An aged mother, three brothers, and three sisters, survive her. The funeral services were conducted from New Providence Christian Church, by the writer. This was the church of her girlhood, and where in early life she placed her membership, and in the cemetery hard by we laid her remains to rest. To the Infinite Father we commend the bereaved ones for strength and comfort.

P. H. Fleming.

Dibbs—Women are invading all kinds of masculine occupations. Gibbs—There are women rat catchers yet!—Boston Transcript.